

# ROMAN MISSAL

## THIRD EDITION

### **Monday after Pentecost** **Blessed Virgin Mary, Mother of the Church**

Texts for Mass and the Liturgy of the Hours, Lectionary Entry

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On February 11, 2018, the Congregation for Divine Worship and the Discipline of the Sacraments inscribed a new obligatory Memorial of the Blessed Virgin Mary, Mother of the Church, into the General Roman Calendar. This memorial is celebrated every year on the Monday after Pentecost. Latin liturgical texts were also promulgated the same day.

First taught by Saint Ambrose in the fourth century, the title of “Mother of the Church” for the Virgin Mary was proclaimed by Blessed Paul VI on November 21, 1964, at the conclusion of the Second Vatican Council’s third session. Since that time a devotional memorial to Mary has appeared on a number of proper religious, diocesan, and national calendars. To better focus the Church’s attention on the maternal care of the Blessed Mother for the disciples of Christ throughout the ages, Pope Francis has chosen to inscribe this memorial for the universal Church.

#### **USCCB Website**

[\*\*Memorial of the Blessed Virgin Mary, Mother of the Church\*\*](#)

#### **English texts**

**Mass, Lectionary, and Liturgy of the Hours**, pages 2-9

#### **Spanish texts**

**Mass, Lectionary, and Liturgy of the Hours**, pages 10-15

#### **Latin texts – Congregation for Divine Worship and Discipline of the Sacraments**

[\*\*Mass, Lectionary, and Liturgy of the Hours\*\*](#)

ROMAN MISSAL

MAY

PROPER OF SAINTS

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Monday after Pentecost  
**The Blessed Virgin Mary, Mother of the Church**  
Memorial

From Votive Masses: 10. Blessed Virgin Mary, B. Our Lady, Mother of the Church.

## LECTIONARY FOR MASS

MAY

PROPER OF SAINTS

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Monday after Pentecost

### **572A The Blessed Virgin Mary, Mother of the Church Memorial**

The readings for this memorial are proper.

#### **First Reading**

##### **First Option**

*The mother of all the living.*

A reading from the Book of Genesis

3:9-15, 20

After Adam had eaten of the tree,  
the LORD God called to him and asked him, "Where are you?"  
He answered, "I heard you in the garden;  
but I was afraid, because I was naked,  
so I hid myself."  
Then he asked, "Who told you that you were naked?  
You have eaten, then,  
from the tree of which I had forbidden you to eat!"  
The man replied, "The woman whom you put here with me—  
she gave me fruit from the tree, and so I ate it."  
The LORD God then asked the woman,  
"Why did you do such a thing?"  
The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said to the serpent:  
"Because you have done this, you shall be banned  
from all the animals  
and from all the wild creatures;  
On your belly shall you crawl,  
and dirt shall you eat  
all the days of your life.  
I will put enmity between you and the woman,  
and between your offspring and hers;

He will strike at your head,  
while you strike at his heel.”  
The man called his wife Eve,  
because she became the mother of all the living.

The word of the Lord.

**OR:**

### **Second Option**

*All these devoted themselves with one accord to prayer  
together with Mary, the mother of Jesus.*

A reading from the Acts of the Apostles

1:12-14

After Jesus had been taken up to heaven,  
the Apostles returned to Jerusalem  
from the mount called Olivet, which is near Jerusalem,  
a sabbath day’s journey away.

When they entered the city  
they went to the upper room where they were staying,  
Peter and John and James and Andrew,  
Philip and Thomas, Bartholomew and Matthew,  
James son of Alphaeus, Simon the Zealot,  
and Judas son of James.

All these devoted themselves with one accord to prayer,  
together with some women,  
and Mary the mother of Jesus, and his brothers.

The word of the Lord.

### **Responsorial Psalm**

87:1-2, 3 and 5, 6-7

**R.** (3) Glorious things are told of you, O city of God.  
His foundation upon the holy mountains  
the LORD loves:  
The gates of Zion,  
more than any dwelling of Jacob.

**R.** Glorious things are told of you, O city of God.

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Glorious things are said of you,  
O city of God!  
And of Zion they shall say:  
“One and all were born in her;  
And he who has established her  
is the Most High LORD.”

**R.** Glorious things are told of you, O city of God.

They shall note, when the peoples are enrolled:  
“This man was born there.”  
And all shall sing, in their festive dance:  
“My home is within you.”

**R.** Glorious things are told of you, O city of God.

## **Alleluia**

**R.** Alleluia, alleluia.

O happy Virgin, you gave birth to the Lord;  
O blessed mother of the Church,  
you warm our hearts with the Spirit of your Son Jesus Christ.

**R.** Alleluia, alleluia.

## **Gospel**

*Woman, behold your son. Behold your mother.*

✠ A reading from the holy Gospel according to John

19:25-34

Standing by the cross of Jesus were his mother  
and his mother’s sister, Mary the wife of Clopas,  
and Mary of Magdala.  
When Jesus saw his mother and the disciple there whom he loved,  
he said to his mother, “Woman, behold, your son.”  
Then he said to the disciple,  
“Behold, your mother.”  
And from that hour the disciple took her into his home.

After this, aware that everything was now finished,  
in order that the Scripture might be fulfilled,  
Jesus said, "I thirst."  
There was a vessel filled with common wine.  
So they put a sponge soaked in wine on a sprig of hyssop  
and put it up to his mouth.  
When Jesus had taken the wine, he said,  
"It is finished."  
And bowing his head, he handed over the spirit.

Now since it was preparation day,  
in order that the bodies might not remain on the cross on the sabbath,  
for the sabbath day of that week was a solemn one,  
the Jews asked Pilate that their legs be broken  
and they be taken down.  
So the soldiers came and broke the legs of the first  
and then of the other one who was crucified with Jesus.  
But when they came to Jesus and saw that he was already dead,  
they did not break his legs,  
but one soldier thrust his lance into his side,  
and immediately Blood and water flowed out.

The Gospel of the Lord.

Monday after Pentecost  
**The Blessed Virgin Mary, Mother of the Church**  
**Memorial**

The title of Mother of the Church has been bestowed on the Blessed Virgin Mary because she gave birth to Christ, the Head of the Church, and became Mother of the redeemed before her Son gave up his spirit on the Cross. Pope Saint Paul VI solemnly confirmed the same title in an address given to the Fathers of the Second Vatican Council on November 21, 1964 and established that “by this sweetest of names the whole Christian people should henceforth give still greater honor to the Mother of God.”

From the Common of the Blessed Virgin Mary, except for the following:

**Office of Readings**

**SECOND READING**

From the Address of Pope Saint Paul VI, at the conclusion of the third session of the most holy Second Vatican Council

(November 21, 1964: AAS 56 [1964], 1015-1016)

*Mary, Mother of the Church*

Taking into consideration the close ties by which Mary and the Church are bound together, to the glory of the Blessed Virgin and for our consolation, We declare Mary Most Holy to be Mother of the Church, that is, of the whole Christian people, faithful and Pastors alike, who invoke her as their most loving Mother; and We establish that by this sweetest of names the whole Christian people should henceforth give still greater honor to the Mother of God and offer her their supplications.

Venerable Brothers, this concerns a title by no means new to Christian piety; indeed the Christian faithful and the universal Church choose to invoke Mary principally by the name of Mother. In truth, this name belongs to the genuine nature of devotion to Mary, since it rests firmly on that very dignity with which Mary is endowed as the Mother of the Incarnate Word of God.

Just as the Divine Motherhood is the basis both for Mary's unique relationship with Christ and for her presence in the work of human salvation accomplished by Christ Jesus, so likewise, it is

principally from the Divine Motherhood that the relationships which exist between Mary and the Church flow. Mary is indeed the Mother of Christ who, at the moment he assumed human nature in her virginal womb, joined to himself, as Head, his Mystical Body, which is the Church. Mary, therefore, as Mother of Christ, must also be regarded as Mother of all the faithful and Pastors alike, that is to say, of the Church.

Herein lies the reason why we, though unworthy and weak, yet in a spirit of trust and with ardent filial love, raise our eyes to her. She who once gave us Jesus, the fount of heavenly grace, cannot fail to offer her maternal help to the Church, especially at this time in which the Spouse of Christ strives with greater zeal to fulfil her salvific mission

These closest of bonds between our heavenly Mother and the human race urge Us, moreover, to foster and further strengthen this confidence. Even though she has been enriched with superabundant and wondrous gifts from God so as to be made worthy to be Mother of the Incarnate Word, nevertheless, Mary is very near to us. Like us, she is a child of Adam and so too our sister on account of our common human nature; she was preserved from the stain of original sin by reason of the future merits of Christ, but she added to these gifts received from on high the example of her own perfect faith and so merited the proclamation in the Gospel: "Blessed are you who have believed."

In this mortal life she embodied the perfect form of a disciple of Christ, she was the mirror of all virtues, and in her manner of life exemplified fully those beatitudes proclaimed by Christ Jesus. Consequently, the universal Church, while she lives out the many facets of her life and in her active zeal, draws from the Virgin Mother of God the peerless example of how to imitate Christ perfectly.

RESPONSORY

Cf. Luke 1:35

The Holy Spirit came down upon Mary:

— the Power of the Most High overshadowed her.

Once more it filled her, sharing in the Passion of her Son as the Mother of the redeemed:

— the Power of the Most High overshadowed her.

Prayer, as in Morning Prayer.

## Morning Prayer

CANTICLE OF ZECHARIAH

**Ant.** The disciples devoted themselves with one accord to prayer with Mary, the Mother of Jesus.



## PRAYER

O God, Father of mercies,  
whose Only Begotten Son, as he hung upon the Cross,  
chose the Blessed Virgin Mary, his Mother,  
to be our Mother also,  
grant, we pray, that with her loving help  
your Church may be more fruitful day by day  
and, exulting in the holiness of her children,  
may draw to her embrace all the families of the peoples.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever.

## Evening Prayer

### CANTICLE OF MARY

**Ant.** The Lord said to his mother: Woman, behold your son. And to the disciple: Behold your mother.

*Prayer, as in Morning Prayer.*

MISAL ROMANO

MAYO

PROPIO DE LOS SANTOS

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Lunes después del Pentecostés  
**Bienaventurada Virgen María, Madre de la Iglesia**  
Memoria

Misas Votivas: De Santa María Virgen, Madre de la Iglesia.

Lunes después del Pentecostés  
**Bienaventurada Virgen María, Madre de la Iglesia**  
Memoria

Las lecturas de esta memoria son propias.

**Primera Lectura**

*La madre de todos los vivientes.*

Lectura del libro del Génesis

3, 9-15. 20

Después de que el hombre y la mujer comieron del fruto del árbol prohibido,  
el Señor Dios llamó al hombre y le preguntó, “¿Dónde estás?”  
Éste le respondió, “Oí tus pasos en el jardín;  
y tuve miedo, porque estoy desnudo, y me escondí”.  
Entonces le dijo Dios, “¿Y quién te ha dicho que estabas desnudo?  
¿Has comido acaso del árbol del que te prohibí comer?”

Respondió Adán: “La mujer que me diste por compañera  
me ofreció del fruto del árbol y comí”.  
El Señor Dios dijo a la mujer: “¿Por qué has hecho esto?”  
Repuso la mujer: “La serpiente me engañó y comí.”  
Entonces dijo el Señor Dios a la serpiente:  
“Porque has hecho esto,  
serás maldita entre todos los animales  
y entre todas las bestias salvajes.  
Te arrastrarás sobre tu vientre y comerás polvo  
todos los días de tu vida.  
Pondré enemistad entre ti y la mujer,  
entre tu descendencia y la suya;  
y su descendencia te aplastará la cabeza,  
mientras tú tratarás de morder su talón”.

El hombre le puso a su mujer el nombre de “Eva”,  
porque ella fue la madre de todos los vivientes.

Palabra de Dios.

**O bien:**

*Perseveraban unánimes en la oración, junto con María, la madre de Jesús.*

Lectura del libro de los Hechos de los Apóstoles

1, 12-14

Después de la ascensión de Jesús a los cielos,  
los apóstoles regresaron a Jerusalén  
desde el monte de los Olivos, que dista de la ciudad  
lo que se permite caminar en sábado.

Cuando llegaron a la ciudad,  
subieron al piso alto de la casa donde se alojaban,  
Pedro y Juan, Santiago y Andrés,  
Felipe y Tomás, Bartolomé y Mateo,  
Santiago (el hijo de Alfeo), Simón el Cananeo  
y Judas, el hijo de Santiago.

Todos ellos perseveraban unánimes en la oración,  
junto con María, la madre de Jesús,  
con los parientes de Jesús y algunas mujeres.

Palabra de Dios.

**Salmo Responsorial**

87(86), 1-2. 3 y 5. 6-7

**R. (3)** ¡Qué pregón tan glorioso para ti, ciudad de Dios!

Él la ha cimentado sobre el monte santo;  
y el Señor prefiere las puertas de Sión  
a todas las moradas de Jacob.

**R.** ¡Qué pregón tan glorioso para ti, ciudad de Dios!

¡Qué pregón tan glorioso para ti,  
ciudad de Dios!

Se dirá de Sión: “Uno por uno,  
todos han nacido en ella;  
el Altísimo en persona la ha fundado”.

**R.** ¡Qué pregón tan glorioso para ti, ciudad de Dios!

El Señor escribirá en el registro de los pueblos:

“Éste ha nacido allí”.

Y cantarán mientras danzan:

“Todas mis fuentes están en ti”.

**R.** ¡Qué pregón tan glorioso para ti, ciudad de Dios!

## **Aleluya**

**R.** Aleluya, aleluya.

¡Oh, dichosa Virgen, que diste a luz al Señor,  
oh, dichosa Madre de la Iglesia,  
que avivas en nosotros  
el Espíritu de tu Hijo Jesucristo!

**R.** Aleluya.

## **Evangelio**

*Ahí está tu hijo. – Ahí está tu madre.*

✠ Lectura del santo Evangelio según san Juan

19, 25-34

En aquel tiempo, junto a la cruz de Jesús estaban su madre,  
la hermana de su madre, María la de Cleofás,  
y María Magdalena.

Al ver a su madre y junto a ella al discípulo que tanto quería,  
Jesús dijo a su madre: “Mujer, ahí está tu hijo”.

Luego dijo al discípulo: “Ahí está tu madre”.

Y desde entonces el discípulo se la llevó a vivir con él.

Después de esto, sabiendo Jesús que todo había llegado a su término,  
para que se cumpliera la Escritura, dijo: “*Tengo sed*”.

Había allí un jarro lleno de vinagre.

Los soldados sujetaron una esponja empapada en vinagre a una caña de hisopo  
y se la acercaron a la boca.

Jesús probó el vinagre y dijo:

“Todo está cumplido”,  
e inclinando la cabeza, entrego el espíritu.

Entonces, los judíos, como era el día de la preparación de la Pascua,  
para que los cuerpos de los ajusticiados no se quedaran en la cruz el sábado,

porque aquel sábado era un día muy solemne,  
pidieron a Pilato que les quebraran las piernas  
y los quitaran de la cruz.  
Fueron los soldados, le quebraron las piernas a uno  
y luego al otro de los que habían sido crucificados con Jesús.  
Pero al llegar a él, viendo que ya había muerto,  
no le quebraron las piernas,  
sino que uno de los soldados le traspasó el costado con una lanza  
e inmediatamente salió sangre y agua.

Palabra del Señor.

Lunes después del Pentecostés  
**Bienaventurada Virgen María, Madre de la Iglesia**  
**Memoria**

Del Común de Santa María Virgen.